3: Kissenberth E-5 (1908) 1912 SO8 Timbira SO8

Among the Canella Indians in Central Maranhão (Brazil)
[Bei den Canella-Indianern in Zentral-Maranhão (Brasilien)]

Wilhelm Kissenberth

Leipzig and Berlin: 1912
Baessler-Archiv
Vol. 2, pp. 45-54

Translated from the German by Richard Fort

Human Relations Area Files
1965

[Title page]

/45/

114 It is striking that the Canella Indians, like most of the
[101] other tribes of Maranhão, have hitherto been greatly neglected by the ethnological profession.

Despite the relatively convenient accessibility of their villages and the fairly slight difficulty of becoming acquainted with their more intimate tribal life in friendly association with them, they regrettably have not yet been investigated in detail by scientific travelers. /Map appears here./

114 Undoubtedly a special expedition which was concerned
101 solely with the study of the Maranhão Indians, who are regarded as known and civilized and, with the exception of the Tupí horde of the Guajajára, belong entirely to the Gē group (1), could count

1. For traditional reasons we shall for the time being adhere to the term introduced by Martius, "Gês," the Portuguese form of the Indian word "Gē" (pronounced "g" like the French "j") So far as is known up to now, the word "Gē" is not in the vocabulary of any tribe of the group of peoples so named. According to R. Schuller's investigations, "gē" is supposed to be a pure Aruak /Arawak/ or Carib-Aruak word to correspond to the "hē" as in, say, the tribal name of the Curua-hē, visited in 1909 by Dr. Snethlage, or of the Karajá /Caraja/ horde of the Java-hē, who are called "Šavaje" according to Fritz Krause's notes, "Javaje" according to mine ("j" as in French). Instead of "Gês," it would probably be better to choose the group designation likewise proposed by Martius and given by the native word "Crans" (in Indian pronunciation: krã).

on valuable ethnological gains. It seems to be a common feature

It seems to be a common feature

/45 cont./

177 of all Gẽ tribes that they generally assume a bluntly negative attitude toward the civilizing efforts of the Portuguese population and, however much inclined they are to accept the amenities offered to them by the Whites with respect to material things, nevertheless in other respects they continue to live in strictly conservative fashion with the traditional tribal usages and customs.

797 In this matter even a century long catechism has not been able to change anything essential.

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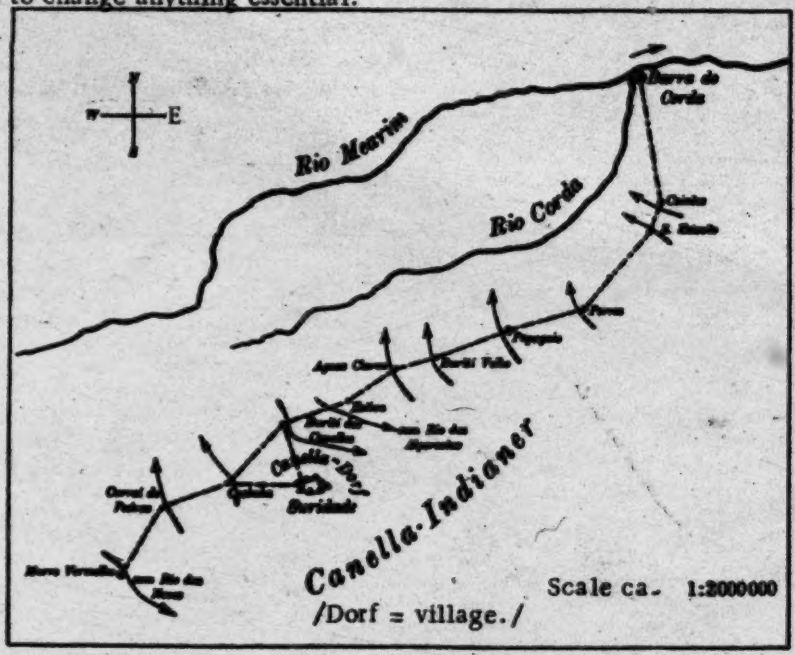

797 According to concurring mission reports, there seems to have
177 been no success at all /46/ in achieving any lasting influencing and
171 education of a Gẽ tribe in the sense of European culture.

For example, the French Dominicans on the Araguaia, according to their own statements, have been unable to exert any permanent educative influence even of only nominal value on the Kayapó /Cayapo/ during a period of almost 15 years of devoted missionary activity.

/46 cont./

177 [323] [273] Like these representatives of the Gē group, the Canella Indians, in contact with the Whites for over a century, have adopted the art of pottery. Like the former, the production of fermented beverages, which in general they both detest, is unknown to them.

It is not lack of ability which prevents the Canella Indians, and with them all their tribal relatives, from acquiring the cultural achievements of higher nations, but rather their innate indolence, rooted in them for thousands of years, which, however, is perhaps only a conscious defense against all foreign influences.

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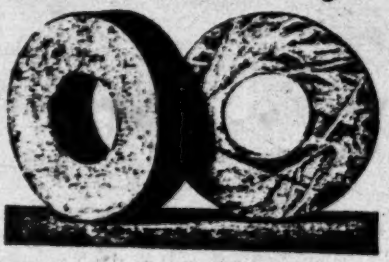

Pierced ear-disks (kui). 1/2 natural size.

114 175 [113] The scanty data which Martius (1) gives us about the once

1. Martius, Beiträge zur Ethnographie und Sprachkunde Amerikas, zumal Brasiliens /Contributions to the Ethnography and Linguistics of America, especially of Brazil/, Vol. I, 1867, p. 285.

numerous Canella Indians and their subhordes were taken from the descriptions, generally excellent, but not always quite clear, of Major Francisco de Paula Ribeiro (2), who, starting out from São Luís,

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2. a. "Roteiro da viagem, que fez o Capitão Francisco de Paula Ribeiro ás fronteiras da Capitania de Maranhão e da de Goyaz no anno de 1815 em serviço de S. M. Fidelissima /Logbook of the

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2. (cont.)
voyage made by Capt. Francisco de Paula Ribeiro to the frontiers of the provinces of Maranhão and Goiás in the year 1815 in the service of S. M. Fidelissima/." In Revista trimensal de historia e geographia, Rio de Janeiro. Second series, first volume; No. 9...1st quarter of 1848, pp. 39-43. b. Memoria sobre as nações gentias que presentemente habitam o continente do Maranhão /Memoir on the pagan peoples who at present inhabit the land of Maranhão/." Written in the year 1819 by Major Francisco de Paula Ribeiro. In Rev. Trimens., third volume, 1841; reprinted 1860; pp. 184-197; 297-322.

114 crossed all of Maranhão in the years 1815 and 1816 to settle border
175 questions in the service of the Portuguese crown and on his journey from Caxias via Pastos Bons to São Pedro de Alcantara (3) came in

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3. Corresponds to the Carolina of today, somewhat under 7°15' southern latitude, located on a sharp bend of the Tocantins toward the east. On the Stieler map of South America and also on the Atlas do Brazil published in 1909 by Barão Homem do Mello and Dr. Francisco Homem do Mello, on the page "Estado de Goyaz," there is mistakenly marked on the orogr. right Tocantins bank, south of the mouth of the Ribeirão do João Ayres, a place named S. Pedro de Alcantara, of whose nonexistence I was personally able to convince myself.

contact with the tribe mentioned.

/46 cont./

114 Père Etienne Ignace (4), too, for lack of better and more

[113] 4. Père Etienne Ignace, "Les Capiekrans /The Capiecran/," 1910; in Anthropos, Vol V, pp. 477 ff.

modern sources, was forced to depend on the testimony of this Brazilian traveler for many things in his work "Les Capiekrans" (a Canella subhorde), since from personal observation he knew the Canella very little or not at all.

101 What do we really mean by Canella Indians?

[131] In the wider sense they probably corresponded in their full extent to the dense population of related Indians of the Gẽ people that was designated by Ribeiro as Timbirá, who at the time of the occupation of Maranhão by the Europeans were in uncontested possession of the country and probably a part of the coast.

101 Whereas the hordes living in the north, which it was sought
6/9 in vain to establish in villages in S. João de Penalva in the vicinity
30/ of Viana on the lower course of the Pindaré River, near Codó and
[171] Caxias on the Itapecuru River, wore as a characteristic feature
[304] enormous lip disks carved out of the soft wood of the gamelleira /Moraceae/, for which reason they were then generally called Gamellas, the related nomadic tribes living to the south of them in the center of the state were /47/ distinguished by the no less huge wooden disks fastened as adornment in the slit ear-lobes.

101 Ribeiro calls the latter tribes, together with the inhabitants of the interior, "Canellas finas" (=Indians with thin shinbones), among whom a distinction was again made between Korumekran and Kapiekran.

101 According to the account of Etienne Ignace, the Canella
36/ Kapiekrans are supposed to be divided between two centers, Grajaú
[114] and Barra do Corda, and to have four villages. At no time in
[131] Barra do Corda did I hear either the name "Capiekrans" or "Corumekrans" /illustration appears here/ as tribal designations and only ascertained this much, that the "Canella" were settled in a half-civilized state in four actually existing villages between

/47 cont./

Papagayo and Morro Vermelho, about 100-180 kilometers southwest of Barra do Corda. 101 361 131

During my journey to the Tocantins-Araguaia, which in the late summer of 1908 took me through central Maranhão in the vicinity of their area, I utilized the opportunity to make a fleeting visit to the Canella village of Suridade (1), which is located about 101 114 361 [103]

1. Modified form of the Portuguese word "soledade" = solitude.

32 leguas (2) from Barra do Corda, between [142] [291] [301] [302] →

2. About 180 kilometers.

the moradas (3) Buritĺ dos Cavallos and

3. By "morada" is meant a settlement of one or usually several farms.

Casimba, half a day's journey away from the caravan route.

A short account of my stay with the

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Canella Indian with neck cord, hip band of palm-leaf strips, wrist band of bast, and huge ear-disks (kui).

inhabitants of Suridade may be given space here.

A good hour's journey behind Buritĺ dos Cavallos a scarcely noticeable, narrow Indian path branches off from the main road into the forest in a southerly direction. I took it around noon on the twelfth of October, accompanied only by one servant, after having sent my troop on ahead to Casimba. 122 [487]

/47 cont./

123 Scarcely 15 minutes later there appeared before us from
[137] out of the dry underbrush of the forest, which shortly afterward
[142] changed into densely overgrown tableland, a copper-brown,
[291] frightenningly ugly, already old Canella Indian, completely naked,
[302] with long deep-black hair flowing down over his shoulders and
[304] back (4), his ear lobes slit far apart, and holding a bow and arrows
[411] in his hands.

4. The hair style of the Canella Indians corresponds exactly to that of the Pure-came-Crans /Porecamecra/, according to the description by Martius. See Ethnographie I, 287. "The Pure-came-crans wear their hair hanging down stiffly from the crown of the head to the ears and cut it here, following the curvature of the head in such a way that a furrow is formed, under which they let it grow again and fall down to the shoulders." The hair skullcap is actually the tribal badge of the Canella, and thus the supposition that the Canella of Suridade might be a remnant of the Pure-came-Crans visited by Pohl is not unjustified.

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302 619 114

in his hands.

123 576 [171] The usual Brazilian greeting formulas, which were quite familiar to the old man:

"Como passou compadre /How are you, Friend/?"

"Muito obrigado. E como vae o Senhor /Very well, thank you. And how are you, Sir/?"

"Bem /Fine/." Laconically it continues. -- The Canella: "Do you have any tobacco?"

Answer: "No. -- We are going to your village." -- "I shall go with you."

[302] [411] Shortly afterward we met five more comrades of grotesque appearance, painted with urucú red and genipa juice, almost all armed with guns. -- Another greeting scene.

/47 cont./

302 765 The Herculean-built brother-in-law of the village chief is among them. His head is /48/ shaved. According to tribal custom he had taken his head hair as an offering to the grave of his recently deceased wife (1).

[171] [101] 1. I observed the same custom among the Mẽkubengokrã Kayapo, to the west of the sierra of Conceição do Araguaia, in whose villages I stayed in 1909.

123 [203] The news of my imminent arrival had already been announced in the village. So it came about that I, with my companion, rode into Suridade accompanied by a stately procession. [361] In the village, which is built circularly -- i e., all the huts lie [622] in a circle, the radius of which is about 100 meters -- I was taken [342] immediately to the hut of the chief, Manoel José de Santo Vaqueiro, which is not distinguished from the other nine huts by any externally visible feature.

123 622 576 [648] The chief had received the rank of major from the government and obviously put /illustration appears here/ great value on the form of address due him. My first query as to whether the "chefe da aldeia" /head of the village/ were present in the house seemed not to correspond to the customary local ritual. The alteration of my question to "Aqui está a casa do 'major' Vaqueiro /Is this the house of Major Vaqueiro/?" had, however, the immediate result of a reply, "estou prompto" /this is it/, uttered rapidly several times.

And at once the ruler of the village emerged from under the low entrance, in front of which lay a large log of wood.

622 292 And how he looked! He had clad himself in his most elegant finery.

A black dinner-jacket hung loosely against white trousers on his thin figure.

On his head sat a colored double-peaked soldier's cap, which, as he recounted with a pompous air, had been bestowed upon him by the governor as a badge of his rank --

/48 cont./

123 622 574 352 285 upon him by the governor as a badge of his rank -- Surrounded by many curious members of his tribe, he welcomed me with dignified gravity, bade me enter, and ushered me and my servant to the place of honor on his bed, a wooden platform covered with

142 291 301 302 516

The Canella Indian Luiz and his wife Donna.

123 622 574 352 285 buriti-fiber mats (Port. girao) (2), which stood apart to the right

2. Pronounce the "g" in "girao" like the French "j."

of the entrance.

342 Some minutes were needed to become accustomed to the twilight in the room, which received daylight only through the door and a few gaps in the palm-straw walls.

356 The relatively great cleanliness which prevailed in the hut made a pleasant impression.

/48 cont./

352 Along the entire wall opposite the entrance, about ten
513 meters long, stood the girao (3), which was meant for the family

[171]

3. The custom of sleeping on wooden platforms is peculiar to many tribes of the Gẽ group; among others, according to the Mẽkubengokrä, to the Sikrĩ dwelling in the source area of the Rio Branco, an upper right tributary of the Itacayunas, who, incidentally, are said to have given up their nomadic life, live in solidly built huts, and have extensive plantings.

and the nearest relatives of the chief as a place to sleep.

352 /49/ By means of buriti-mat partitions /illustration appears here/ three "separate chambers" had been created on the platform, which, at my entrance, were densely occupied by men and women.

526 The Canella Indians, men as well as women, represent in general
[142] a handsome, well-proportioned type of human being, which is no longer surprising when one knows that they zealously pursue the practice of gymnastic exercises. According to the account of a reliable man from Barra do Corda, they beat out a path up to two kilometers long through the forest for this purpose, make the path completely level, and exercise on the track thus created, principally by running races. The physical exercises are said to last often from morning until evening almost without interruption.

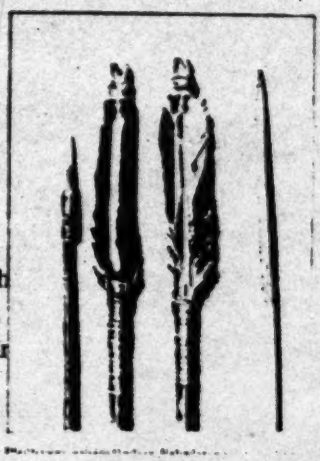
582 Only the young man who has passed certain tests of strength and skill in order to prove that he is in a position to feed and protect his family is able to marry.

291 Only the chief wore clothing which probably, unused for a
[622] long time, had been hidden away very neatly in a calabash or in one of the many small baskets hanging on the walls.

All the other inhabitants and onlookers were unclothed, with the exception of the women and a few men, who concealed their lower bodies with improvised loincloths.

/49 cont./

123 521 [411] [237] The solemn silence which had prevailed at first was soon disrupted by lively chatter. The conversation between me and the chief was interrupted. Every object that I had with me was discussed in detail. I was questioned about their names and use.



Arrow types, opposed feathering. 1/2 nat. size.

From time to time a modest, or usually immodest wish was espressed to possess this or that. Then the conversation faltered again and I gained time to look around a little.

285 My admiration was aroused above all by the extremely well-plaited buriti mats and the different kinds of small baskets and decorated implements with plaiting around them, especially musical instruments and club-like staffs.

123 [142] [535] Unfortunately the pressure of time and an unmistakable mistrust stamped on the faces of my hosts did not permit more detailed notes.

126 [343] [252] [593] My wish to obtain photographs met with general understanding to be sure, but encountered such energetic resistance on the part of the wife of the chief, who with a few old women in an adjacent open hut, the kitchen, was devoting herself busily to the making of manioc flour.

Canella Indians in dance adornment.

/49 cont./

126 flour, that all the power of persuasion and even sharp words on the
593 part of her spouse were necessary in order to persuade her to remain and to continue to work within view of my camera.

846 During a brief visit to all the huts in the village I was able
[123] to ascertain above all the interesting fact of the persistence of the couvade among the Canella.

[123] /50/ According to the explanation of the chief, who accompanied me everywhere, the "man in childbed," who incidentally felt hurt by my indiscreet inquisitiveness and angrily turned his back on me, had been forced, since the delivery of his wife on the previous day, to lie down in her place and had to submit to strict regulations until the umbilical cord of the child had fallen off. He could not do any work, neither hunt nor fish. The slightest dietary mistake would result in a disturbance of the health or in the death of his child.

The mother of a newborn child has no restrictions imposed upon her, and, usually without suffering from any noticeably unpleasant effects after the act of giving birth, she goes about her normal activities as before. /Fig. 1 appears here./

123 The impatience of the chief permitted me to linger scarcely more than a few minutes in each hut.

123 All the ethnographic objects selected by me found their
126 way immediately into the habitation of the chief, who insisted
622 upon returning there as quickly as possible for a rapid conclusion
437 to the business of the exchange.

In the chief's hut there was then a rather stormy scene.

To be sure, the chief agreed to my wish to transport the collection to Casimba, but he demanded payment in advance, to which I did not agree.

Angered, some youths picked out their property from the collection spread out on the floor. Others soon followed their example and vanished with their possessions.

[152] The chief himself behaved no less furiously.

To show me his deepest contempt, he tore off his state apparel and hurled it, crumpled, into a dark corner, but calmed down again immediately when the expected effect on me did not

/50 cont./

123 take place and I, apparently giving up any idea of trade, gave
126 orders to my servant to saddle the animals.
622
437 Gesticulating excitedly he then spoke persuasively to his dissatisfied people and at the conclusion of his impressive speech gave me the assurance that I would find all the desired objects in Casimba the next morning.

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411
[824]
[535]
[415]
←
[824]

1 3 2

535
[824]
[237]

Fig. 1.

The greatest part of the collection, however, was then missing, only sixteen objects from it remaining for me; they are in the possession of the Berlin kgl. Museum für Völkerkunde. These are:

No. 1. Bow with seven arrows. The bow (kuhé) is made with little care from black palm wood; two meters long, with a flat inner surface and convex outer surface (Fig. 1, 1). The wood of the bow tapers toward the ends, both in the width of the inner surface and in the height diameter. The arrows (krúa) consist of thin cane sharpened at one end and at the opposite end are provided with opposed feathering.

No. 2 Dance staff of black, hard wood, with a circular cross-section, tapering from the middle toward both ends. The one end bears a pendant of blue arara feathers as decoration. (Fig. 1, 2).

411

Bow cross-section.

/51/

415 No. 3. Container (marímba) made out of the fruit shell
[824] of a Crescentia species (calabash tree). It is used for storing ornament feathers. (Fig. 1, /see p. 13/, 3.)

534 No. 4. Dance rattle (maraká) It consists essentially of
[824] a fruit shell of a Crescentia species, pierced in the long axis by a carved wooden handle and containing some rattle-pebbles. (Fig. 2 /see p. 15/, 5.)

No. 5. Musical instrument (1) (patuwe), a kind of signal

[171] 1. A specimen corresponding precisely to this instrument is in the Ehrenreich Karajá Collection in the Berlin Kgl. Museum für Volkerkunde. Cf. Veröffentlichungen des Kgl. Museums für Völkerkunde, Vol. II, Nos. 1/2: Ehrenreich, "Beiträge zur Völkerkunde Brasiliens /Contributions to the Ethnography of Brazil/," p. 24.

[113]

horn, consisting of a calabash fruit 54 centimeters long, hollowed out and furnished with openings on both sides, in one of which a taquara /bamboo/ tube with a blowhole on the side in the manner of our transverse flutes has been inserted as a mouthpiece by means of hard wax. (Fig. 2, 9.)

[237] No. 6. Signal horn (hãhí). Into the taquara-tube mouth-
386 piece, which also shows a blowhole on the side, an ox horn is in-
[531] serted by means of beeswax and cotton lacing which ends in red-dyed fringes about 15 centimeters long. The mouthpiece is artistically enclosed by a black-yellow plaited decoration. (Fig.
301 2, 2.) /Fig. 2 appears here./

824 No. 7. Arm rings rolled out of palm-leaf strips (batsé), to be worn on the upper arm. (Fig. 2, 12.)

386 No. 8. Dye sample (pú), urucú kneaded together with clay.
302 Used for painting the face and body. (Fig. 2, 6.)

535 No. 9. Swinging sticks (klõwa) with vulture-feather deco-
[237] ration at one end. According to the interpretation of the chief,
[114] which seems really rather doubtful to me, they are supposed to

/51 cont./

535 mark the dance rhythm at festivals by being beaten together. (Fig. 2, 11.)

534 No. 10. Small decorated musical instrument (gukon-grúte), a kind of signal whistle made from a gourd (Cuyen/ shell, with a blowhole and two tone holes. (Fig. 2, 8.)

No. 11. A similar instrument, decorated with beads and small feathers. (Fig. 2, 4.)

301 No. 12. Neck ornament (hakró) made of cotton threads [283] (roretsí); in addition to animal claws, a small gourd whistle [237] [534] (gukon-krúte).

301 386 482 534 535

Fig. 2.

(gukon-krúte). (Fig. 2, 3.)

301 304 No. 13. Ear ornament (2) (kūi), consisting of black-red [224]

2. According to Etienne Ignace, made out of the hard wood of the "Pau santo" /Zygophyllaceae/ or "Acupu."

wooden rings, 2.5 centimeters thick, 8 centimeters in diameter, and 26.5 centimeters in circumference, which are worn in the

/51 cont./
301 pierced and systematically enlarged holes of the ear lobes (3).
304 (Fig. 2, /see p. 15/, 15.)

[171] 3. Compare with this the similarly shaped ear-rolls observed by Karl von den Steinen among the Suyá of the Xingu, made like a tapeline out of the wide leaf-strips of the bacaba palm, with a diameter of 7 centimeters, leaf width 1.5 centimeters. See [113] Durch Zentralbrasilien /Through Central Brazil/, Leipzig, 1886, p. 207.

301 No. 14. Ear ornament, as before, but of somewhat smaller dimensions. With a circumference of 21 centimeters, the thickness of the ring-shaped ear-disks is 2 centimeters, their diameter 6 centimeters. (Fig. 2 /see p. 15/, 1.)

[286] No. 15. Woven upper-arm ornament (ipačẽ) with woolen tassels. (Fig. 2 /see p. 15/, 6.)

482 No. 16. Carrying baskets with a square base and a forehead-
285 tumpline plaited out of buriti fibers (4). (Fig. 2 /see p. 15/, 13.)

[171] 4. An exactly analogous basket model is found among the Kayapó of the Araguaia.

126 /52/The following brief word-list was recorded directly from
174 the Canella Indians and permits one, by comparing it with the
197 corresponding words of Ehrenreich's Gradahõ vocabulary (1) and of
[114]

[113] 1. See Ehrenreich, Materialen zur Sprachenkunde /Linguistic Materials/.

the Mẽkubengokrã word-list recorded by me, to recognize a very close linguistic relationship with the Kayapó tribes of the Araguaia, whose separation from the main body of the Gẽ nation on the other side of the Tocantins may well have taken place in not too far distant times.

/52 cont./

197 distant times. According to the tribal tradition of the
174 Mẽkubengokrã-Kayapó their original homeland was on the Rio
Manoel Alves Grande, a tributary of the Tocantins, the present
[194] habitat of the Kra-õ (Carahõ). Phonetically the occurrence of
the pure "l" in the Canella dialect, whereas it is missing among
the Kayapó of the Araguaia, is interesting.

/53/ Appendix

104 Vowels: Phonology

194 *a, e, i, o, u* = as in German

e̥, i̥, u̥ = glottal stops

ę̊ = open "e," as in Fr. "è," e.g., in "mère"

ǫ = open "o," as in Fr. "port"

ą̊ = dark "a," as in "Aalesund" /in Ger./

ã, õ, ũ = nasalization

y = consonantal "i"

w = consonantal "u"

ai, oa, ŏi, ua, e̯i, ea = diphthongal sounds, to be pronounced [separately

a͡i = to be pronounced as one sound

(a) = reduced vowel, scarcely or not at all audible

ā = length

ă = shortness

á = word accent

Consonants:

b, d, g, h, k, l, m, n, p, s, t = as in German

č = German "tsch"

r = prepalatal sound, made by a short single flap of the tip of the tongue against the fore part of the palate

z = voiced "s," as in Fr. "maison"

χ = "ch" in "Nacht" /in Ger./

Consonant Combinations:

ts, kr, kl, pp, kχ. In addition there are a few sounds of the Mẽkubengokrã words.

a̲ = intermediate sound between "a" and "ę"

ṅ = "ng" as in "Engel" /in Ger./

ń = palatal "n"

ǰ = German "d" and Fr. "j"

/53 cont./

Word-list

192
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Abbreviations: E = Ehrenreich, K = Kissenberth

batsé,	Arm rings of buriti leaf-strips	
buzina (Port.)	Signal horn	
gõ̌ (kõ̌)	Water	E. ***ṅgō,*** K. ***ṅõ̌***
gō-gaté	River	E. ***ṅgōramed',*** K. ***ṅō-rát***
goχé	Fire	E. ***kūi, kuuę,*** K. ***kú(u)e***
gukon-krṹte	Musical instrument	K. ***ṅō-kón,*** calabash
hãhí,	Trumpet of ox-horn and mouthpiece with plaiting over it	
hakró	Neck ornament	K. ***kr(u)ei-yamu-yakrõ̌,*** neck ornament of parrot feathers
hõ-krá	Hand	E. ***i-nikra,*** finger, K. ***i-ńikrá***
hõa-tó	Tongue	E. ***i-ńoto,*** K. ***i-ńo-tõ̌***
hũkōkō	Animal claws	
ikó	Skin	E. ***ka*** K. ***iká***
ikré	House	E. ***kikrē*** K. ***kikrẽ́***
katú	Straw mat	E. ***kupip*** K. ***kúpip***
klówa	Dance equipment, feather-decorated clapper-sticks	
kóppo (kõ̌)	Club	E. ***kō*** K. ***kō, kōp***
krõi-yapú	Parrot tail-feather	E. ***krueíti,*** parrot, large species ***krueíra,*** parrot, small species K. ***k[illegible](u)ei-yamú***

192 /53 cont./
171

krúa	Arrow	E. *krúa* K. *krúa*
kuhẽ̊	Bow	E. *džudžă* K. *ǰujé*
kūi	Ear ornament	
kupémba	Sieve	
kχẹiré	Amulet against sore throat, consisting of two small pieces of wood hung on a woolen thread around the neck	
kχ̣ẹ́n	Stone	E. *kēn, kän* K. *kén*
lo̲̊ap	Dog	E. *råb pră, rōb-pră* K. *ro(b)prẽ̊*, often *rõ̊bre*
maraká	Dance rattle	E. *ṅgō-taď* K. *ṅō-tō(i)t´*
marimba	Feather container	
i-pačẹ́	Arm ornament	E. *i-pa*, upper arm K. *í-pa-ǰe*
panella (Port.)	Pot	E. *ṅgō-i* K. *ṅō-í* (= water-bones)
i-pár(i)	Foot	E. *i-pắri* K. *i-pắri*
patuwẽ̊	Trumpet of gourd shell	E. *ṅgō-i* K. *ńō-í*
pẹ́n	Honey	E. *mad*^{n} K. *mẹ́ń, mẹ́(id)n*
pu̲	Urucú (Bixa orellana)	K. *pú*
purẹ́	Moon	E. *muturắre* K. *mut-turúe-re*

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192 *pụt*	Sun	E. *mūt*
171		K. *mụ̄t*
rọrẹ-tsị́	Cotton string, cf.	*ñī-kra-je*, cotton string with tassels, to wear around the body
tapití	Manioc squeezer (tube-shaped)	
teap	Fish	E. *tāpe*
		K. *tẹ̄p*
bučití	One	E. *meomdī*, *podži* one finger (Botocudo: *podžik*)
daĩkrūt(u)	Two	E. *ameĩkrūt*, *mākrūt*
		K. *amaĩkrut*
donkré	Three	E. *ameĩkrut-ne-padži*
donkré	Three	K. *amaĩkrut-ne-ikieked*
daĩkrutpai	Four	E. = many *adžuā-komed*
		K. *amaĩkrut-ne-ámaikrut*
toχọkẹ́te	Five	K. *amaĩkrut ne-amaĩkrut ne-ikíeked*
hĩkotonočĩ	Six	K. *amaĩkrut ne-amaĩkrut ne-ámaikrut*
inõ	Seven	
hĩpéri	Eight	
hokát(e)ne	Nine	